Cabazon Circle

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Towns and Tribes Conference spurs debate for educators

The questions were what-ifs for education: What if businesses could plug students into internships to give them a real-world education? How would such connections be made? How could we use technology to elevate public awareness of existing programs?

Those were among the many questions considered at the Towns and Tribes Conference sponsored by the Cabazon Band of Mission Indians in Palm Desert in January, where leaders from across the Coachella Valley and Riverside County converged for an education summit.

Jointly sponsored by the College of the Desert, the Rose Institute of State and Local Government, UC Riverside and the Coachella Valley Economic Partnership, educators were invited to brainstorm the future of education led by moderators in several different sessions during the day. At the end of the day, moderators summarized for the entire group the conclusions reached in each session.

In roundtable sessions, students, moderators, educators and business representatives held animated discussions about the key challenges for elementary and secondary education. Panel members agreed that businesses and schools need to communicate more in order to develop partnerships that allow students to transition from academic to professional life. Locally, schools have to find ways to handle cultural differences of Spanish speaking students, Native American students, and Anglos.

Dave Huntoon, senior research associate for the Rose Institute of State and Local Government, said the conference was "an effort to get various elements of the community talking to each other." Huntoon has worked with the Cabazons to organize the conference, which has been held on two previous occasions.

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Opening Day!

Cabazon Chairman John A. James greets fellow bingo fans at the tribe's grand opening for its high-tech bingo palace in January. The new facility is a part of the tribe's longterm resort expansion and business interests.

Native American Land Conservancy gets a boost

U.S. Fish and Wildlife Service gives grants to 60 tribes for conservation

The Native American Land Conservancy has won nearly $217,000 from the U.S. Fish and Wildlife Service in a grant to fund the cost of managing land that it buys to protect.

The grant was awarded to the Twentynine Palms Band of Mission Indians as part of a new wildlife conservation grant program for tribal lands, part of what Interior Secretary Gale Norton called a "new level of cooperation" between the Bush administration and Indian country. It was one of $14 million given to 60 tribes to protect habitats of endangered, threatened or at-risk species is modeled after a program that last year awarded $34.8 million in grants to states and private landowners for wildlife conservation projects.

Cabazon Band of Mission Indians Elder Joe Benitez said the NALC, made up of both non-tribal and tribal members from the Cabazons, the Twentynine Palms Band and the Cahuilla Reservation, is looking to build its ranks for a worthy cause. "Our main mission is to acquire, preserve and protect sacred sites and sacred lands," he said. "And we want to continue to carry that forward with sacred sites that have been designated here in the Coachella valley as well as the surrounding areas."

The group's intent is to include Native lands nationwide that need to be protected from development or misuse. "We've already acquired 2,500 acres of sacred lands in the Mojave desert," Benitez said. Another area, Horse Canyon, is in joint ownership with the conservancy and the Anza Borrego. "We're in the process of working with the state to assume ownership and reimburse us for the price," he added. In return, the NALC would be allowed to retain its access and protect areas that are particularly sensitive.

The grant was announced in late January.

"Let's say we wanted to do some studies out there, we could, with the management monies, develop an educational program that would allow us to do that," Benitez said.

The group's first purchase was made with a $100,000 grant from the U.S. Fish & Wildlife Service, as well as other grants and donations from the Cabot Foundation, golf tournaments, and private donors.

The recent purchase of 2,500 acres included land that contained a shaman's cave in Old Woman Mountains. Benitez said the group's next focus will be to acquire land in the Coachella Valley that holds ancient Cahuilla fish traps, which are holes worn out of the rocks by tribespeople who sought to trap fish brought into the valley when the ocean was carried in and out by tides over what is now occupied by the landlocked Salton Sea. If fish hid in the holes, they would be stuck once the tide receded, providing easy pickings for the early Cahuilla.

Aside from the Twentynine Palms grant going to the NALC, others included:

- The Duckwater Shoshone Tribe in Duckwater, Nevada received $200,000, to pay for the Railroad Valley Springfish Critical Habitat Restoration Project.
- The Hoopa Valley Tribe in Hoopa, Calif., received nearly $250,000 to fund the Northern Spotted Owl Demographic Analysis and Fisher Habitat Use, Population Monitoring and Dispersal Feasibility Study
- The Rumsey Tribe of Brooks, Calif., received $250,000 for the Cache Creek Cultural Restoration Project.
- The Ute Indian Tribe in eastern Utah, which received $120,000 for native fish management planning and protection at Fort Duchesne.
- The Shoshone and Arapaho Joint Council on the Wind River Reservation in Wyoming, which got $190,900 to develop a management plan for grizzly bears, wolves and sage grouse.
- The Navajo Nation, headquar-

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Membership Application

FAMILY MEMBERSHIP	$50
INDIVIDUAL MEMBERSHIP	$30
STUDENT MEMBERSHIP	$15
LIFETIME MEMBERSHIP	$1,000
ANNUAL MEMBERSHIP	$200
DONATION	$ _____

Native American Land Conservancy is a 501 (c)(3) Tax I.D. #33-0832220.
Please return this form with your check to NALC, P.O. Box 1829, Indio CA 92202.

NAME _____

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Your membership includes a 10% discount to future NALC conferences and golf tournaments. Lifetime members receive a plaque for their contribution.

Native American Land Conservancy

New resort CFO gets to work

Shauna Anton

Shauna Anton has been hired as Chief Financial Officer of Fantasy Springs Resort & Casino, coming to the Cabazon Band of Mission Indians' operations with many years of experience.

She most recently served as Director of Finance for the past nine years at Fitzgerald's Casino/Hotel in Las Vegas.

Anton, who has a BS degree in accounting and is a Certified Public Accountant in Nevada, will be responsible for all financial, accounting, auditing, cash flow, compliance and budgeting. Born and raised in Salt Lake City, Anton also worked as a CPA for Deloitte & Touche in Las Vegas. In February, Anton and her husband and four children will move into a home in Palm Desert.

CONSERVANCY

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tered in Window Rock, Ariz., which was given $199,676 for a cactus conservation plan at Mesa Verde near the Four Corners and for a survey to protect the nests of the ferruginous hawk, the largest hawk in North America.

• The Pyramid Lake Paiute Tribe in northern Nevada, which got $200,000 for a fish hatchery development project in the Great Basin.

"Indian country harbors vast pristine habitats, marked by a representation of an entire continental array of fish and wildlife species," the executive director of the Native America Fish and Wildlife Society, Ira New Breast, a member of the Blackfeet Tribe of Montana, said in a statement applauding the latest grants.

The program will help tribal managers balance the economic needs of reservations with the sustainable management of wildlife resources that many times represent touchstones of native culture, he said.

"It's important, we believe, to get the good word out about the effort tribes are making to improve fish and wildlife conservation in this country," said Fish and Wildlife Service Director Steve Williams.

"These grants help strengthen our partnerships with Native American tribes across the country."

Indian tribes control more than 52 million acres of trust lands in the lower 48 states, and regulations regarding development or hunting on trust lands vary widely among tribes.

Theresa A. Mike Scholarship Fund accepting applicants

The Theresa Andrea Mike Memorial Scholarship Fund, established in 1997, is accepting applications for Native American students of California and Washington state seeking to attend an accredited institution.

Mike, a member of the Twentynine Palms Band of Mission Indians, died in 1997 at age 23, leaving an infant daughter behind. The scholarship seeks to honor her as a young woman and new mother, as well as underscore her commitment to developing the tribe's cultural richness, history, and future for its people.

Interested students who are an enrolled member of a federally recognized tribe, or a dependent or employee of the Twentynine Palms Band of Mission Indians should write a minimum 250 word essay describing themselves and explaining their goals. Students should outline their reasons for applying for the scholarship as well their activities and interests.

Students can apply by submitting their name, address, phone number, tribal affiliation and tribal enrollment number, along with the name of the college or university they attend. They should also include the school's address, the amount of total tuition, a current transcript, and the student's grade point average.

Submissions may be mailed to Theresa Andrea Mike Memorial Scholarship Committee, c/o Twentynine Palms Band of Mission Indians, 46-200 Harrison Place, Coachella, CA 92236. Applications may also be faxed no later than June 30 to (760) 775-4638.

The awards have been given every year since 1998 totaling at least $500 per year, with some individuals being granted awards of up to $1,000 per year. It may be possible to obtain a multiple year award if the application is made and such an award is requested.

In addition, a scholarship may be awarded to a student to take one quarter of study with Native Language speakers, purveyors of tribal traditions, or to conduct on-site research.

Students with specific interests are especially encouraged in the study of their culture, language, politics, or history, with the intent of providing their people with more information leading to strengthening tribal leadership and understanding for future generations.

California Indian News

Indian Law Conference set for Feb. 28 in San Diego

The fourth annual Indian Law Conference of the California Indian Law Association is being held Feb. 28 at the California Western School of Law in San Diego.

The conference includes discussions on tribal, state and local government relations; balancing development and protection of Native cultural resources; board elections and bylaws, tribal courts and tribal court development; and emerging issues in Indian Country.

The keynote speech will feature Wendy Schlater of the La Jolla Band of Luiseno Indians, as well as an opening prayer by Dr. Catherine Saubel of the Los Coyotes Band of Cahuilla and Cupeño Indians.

The conference runs from 8:30 a.m. to 5:30 p.m. Information about the conference, including updates, is also available at CILA's website at www.calindianlaw.org.

Tribal foe plans a third gaming revenue initiative

A critic of Indian casinos has submitted her own initiative that would limit the number and size of Indian gaming sites and while extracting a significantly larger share of tribal revenues to state and local governments.

The new proposal is by Cheryl Schmit, founder and leader of the group Stand Up California, an organization that has generally opposed casinos. She is also a paid consultant to card clubs, earning some $4,500 a month.

It is the third initiative forwarded that deals with tribal gaming issues and the question of tribes paying more to the state. Unlike the other two measures, the new proposal would authorize the governor to negotiate those payments with the tribes — as long as the amount is above the state corporate tax level of 8.84 percent.

Backers of all three measures are aiming for the November ballot.

Of the other two initiatives, one is being promoted by card rooms and horseracing tracks, and one by the Agua Caliente tribe in Palm Springs.

Schmit works for Valerie Brown, a Sonoma County supervisor hired by Bell Gardens, Commerce and other Los Angeles County cities with card clubs that are losing big to tribal casinos. Schmit said card rooms are not backing her initiative.

Under Schmit's measure, if tribes want to expand their operations, they would have to cover local costs associated with their casinos and make higher payments to the state.

Schmit has never before promoted an initiative and said she does not have commitments for the millions she would need to mount a campaign. But in the six years she has run Stand Up California, she has become an anti-gaming spokesman.

The Agua Caliente's measure would require that tribes pay 8.84 percent of their net income to the state in exchange for the right to unlimited expansion of their casinos on tribal land — essentially the same as other businesses pay in taxes on corporate profits.

Card rooms and racetracks, meanwhile, are asking voters allow them up to 30,000 gaming machines, unless tribes agree to pay the state 25 percent of their winnings — roughly $1.25 billion a year.

The card room initiative would pay the government 33 percent of their slot winnings, or about $1 billion a year, with most of it going to local police, fire and education programs.

Tribal credit union to be launched in spring

Three Southern California Indian tribes are jointly launching a credit union this year to serve its members and employees, as well as workers employed by other tribes.

While there are at least two Native American-owned banks in California, including one in Palm Springs, this would be the first credit union. Nationwide, there are fewer than 10 Indian-owned or -financed credit unions.

"We have insurance and 401(k)s, but we wanted to provide added service to our casino employees," said Andrew Masiel, tribal administrator for the Soboba Band of Luiseno Indians, which is leading the California Indian Credit Consortium.

"A lot of them are under 25, and oftentimes it is their first job or their first real job and their first chance to develop credit."

The group also includes the Morongo Band of Mission Indians and the Sycuan Band of Kumeyaay Indians in San Diego County.

Physically, the credit union would have offices inside the casinos owned by the three tribes. It would offer checking and savings accounts, car loans, credit cards, emergency loans, home improvement loans and financial education seminars.

Other Indian-owned credit unions include the Lac Courte Oreilles Federal Credit Union in Hayward, Minn.; the Sisseton-Wahpeton Federal Credit Union in Agency Village, S.D.; and the South Metro° Federal Credit Union in Prior Lake, Minn. *(source: The Press-Enterprise)*

TAXÍSLU ÉLIS

(To Look Forward, To Look Back)

By Judy Stapp
Director of Cultural Affairs

Today I take my place in the weaving circle. It is an honor to be included, for here we are taught the stories of our people and how the Cahuilla came to be. The others are so at ease with this, it is like sleeping or eating or laughing to them. After many tries and the careful teaching of the Grandmothers, I feel a stirring in my fingers; a pattern begins to take shape.*

The Cahuilla, the first inhabitants of the Coachella Valley, believed that the art of basketry was a gift to them from MENILY the moon maiden. Basket weavers, primarily though not exclusively women, usually learned the art from their mothers, aunts and grandmothers. Cahuilla women made finely coiled baskets for ceremonies, gifts, cooking, storing and serving foods. Men also were basket weavers and made heavy openwork baskets used for gathering plant foods and large baskets for storing food. From large burden baskets made for carrying heavy loads to miniature baskets, Cahuilla baskets were woven in all sizes. Smaller baskets demonstrated great skill of the weaver who produced it and examples remain which measure less than an inch in diameter.

The 1700s and 1800s were turbulent and traumatic years for the Cahuilla people. Widespread epidemics and loss of traditional lands necessitated the adjustment to a very different economic system. With the influx of non-Native people into the Coachella valley in he late 19th century, a new market for Cahuilla baskets was created. The 'art basket' an eventual product of this new market, was driven by the taste and aesthetics of both weavers and buyers. Baskets became increasingly refined. The women wove designs of rattlesnakes, eagles, stars and other symbols into their baskets demonstrating their artistry. Individual weavers would often change and develop during their weaving lives, displaying great individuality and innovation within the established, long-standing traditions of their art.

In recent years, the art of basket weaving has experienced a revival among California Indian tribes. Modern students of basket weaving attend specialized instructional courses and study historical baskets to learn traditional techniques and designs. By keeping this custom alive, contemporary weavers help to preserve an important link with their heritage.

**Excerpt from a publication of the Cabazon Band of Mission Indians, Strand Upon Strand, 1994.*

A Cahuilla child, photographed in the early 1900s by Edward S. Curtis, is holding a beautifully woven basket.

COMMENTARY

California native tribes have already seen too many broken promises

By Carole Goldberg

Editor's note: *Carole Goldberg is a professor of law at UCLA and director of the joint degree program in law and American Indian studies.*

Gov. Arnold Schwarzenegger is at it again. He used false and inflammatory rhetoric against California's Indian tribes to attract recall votes, and that rhetoric is getting a replay as he tries to force those tribes to pay their "fair share" of gaming revenues to the state. He insinuates that the tribes have undeserved wealth and excessive political influence — thinly veiled appeals to the worst sort of prejudices.

California has a tragic record of dealing with Indian people. At the time of the Gold Rush in 1848, California's Native American population was close to 150,000, and Native American groups occupied almost all of the state. By 1860, a decade after California statehood, the Native American population had plunged to about 30,000, and most of them had lost any claim to their ancestral lands.

The government and people of California were no bystanders to this demographic disaster, which cannot be attributed to disease alone. California Indians were hunted like game animals during the first decades of statehood, and thousands were killed. The state's first governor, Peter Burnett, famously declared "a war of extermination will continue to be waged between the races until the Indian race becomes extinct." And in 1852, faced with 18 federally negotiated treaties that would have reserved lands for California's Indians, the state rallied to prevent Senate ratification.

In light of California's history of holocaust, the governor shouldn't be whipping up anti-Indian sentiment to serve political ends. But are his claims against the tribes well-grounded despite the unfortunate rhetoric? The answer is no.

The flawed premise of the "fair share" notion is that tribes are like businesses and should pay a tax to the state. But because Indian nations are sovereign governments, and their casinos are government enterprises, federal law expressly prohibits state taxation of tribal gaming.

As governments regulated by the federal Indian Gaming Regulatory Act, Indian nations must put the revenue from their gaming enterprises to specified public uses or pay it to tribal members. Now, much of the money goes to early childhood programs, fire departments, law enforcement, health care and language renewal programs. Some of these programs are supposed to be covered by federal or state funds, but a study I coauthored in 1996 showed that California tribes have been systematically shortchanged when it comes to their fair share of such funds.

As to the charges of undeserved wealth and excess political influence, they conveniently ignore history.

Indians in California were stripped of millions of acres of lands because of the failure to ratify the federal treaties. As one scholar has noted, California tribes were literally "pushed into the rocks" — onto remote and unproductive territory. Gaming is the first activity that has been able to sustain California's Native American people under these circumstances. After 150 years of privation, it's difficult to characterize the resulting income as undeserved.

And it was citizen support, not campaign contributions and Sacramento influence, that won the tribes the right to set up casinos on their lands. In two initiatives, California voters overwhelmingly agreed to allow Indian gaming in the state.

At the same time, the tribes signed compacts with the state that set aside $130 million of gaming revenues to mitigate specific costs associated with the casinos. Now Schwarzenegger claims that he will renegotiate to extract a far larger sum. But these agreements are in force until the end of 2020, and the tribes are under no obligation to renegotiate. So he is threatening to support an initiative that would allow racetracks and card clubs to install slot machines.

There are serious problems with the governor's plan, however. The state's demands appear to be based on the budget deficit, not on specific gaming costs. And that amounts to a tax, which won't pass legal muster.

Apart from such legal concerns, the strategy should fail because it echoes another abhorrent practice from times past. In the 18th and 19th centuries, the United States repeatedly made treaties promising lands and rights to the Indians, only to decide later that the rights could be sacrificed and the land was needed for non-Indians. At that point, the treaty promises counted for nothing.

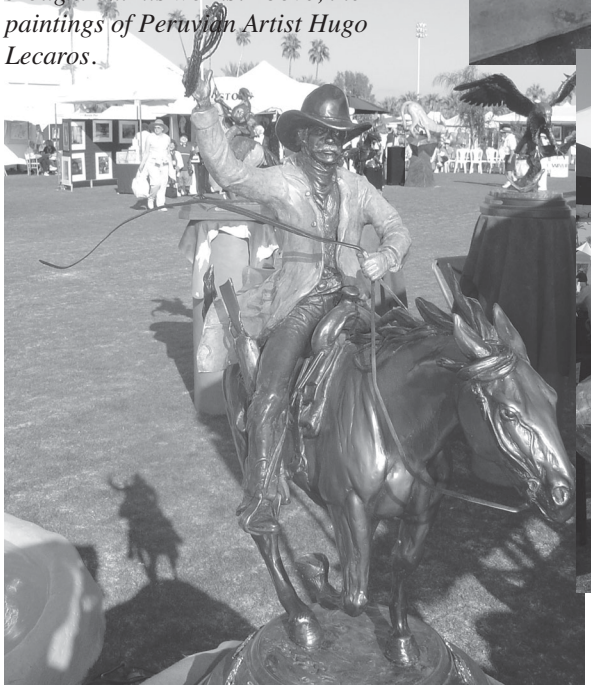
If the governor tries to force new compacts just because he wants more from the Indians than the government bargained for, he will be harking back to morally bankrupt practices from our nation's past.

Southwest Arts Festival draws fans from afar

Every year in January, the Cabazon Band of Mission Indians sponsors the Southwest Arts Festival at the Indio Polo Grounds, bringing some of the best in western art, sculpture, photography, and textiles to be found in the world. The three-day festival enjoyed spectacular weather and attracted thousands from around the country.

Santa Fe artist Amado Peña, a Pascua Yaqui tribal artisan, paints while at the festival.

Below, western sculptor Bob Parks brought out his works. Above, the paintings of Peruvian Artist Hugo Lecaros.



The sculpture of a cougar and her baby invited people to touch.

Actress Jane Seymour's art on display.

NATIONAL INDIAN NEWS

BLM: Skull found by kids playing belongs to Warm Springs tribes

A century-old human skull found by children playing on U.S. Bureau of Land Management land in rural Oregon last year will be turned over to the Confederated Tribes of the Warm Springs, unless another Native American tribe can lay successful claim to it, officials said.

In a recently posted legal notice, the BLM's Prineville District made a custody determination under the Native American Graves Protection and Repatriation Act (NAGPRA) that the partial remains found in April 2002 were on the ancestral lands of the Warm Springs tribes, under the Treaty with the Tribes of Middle Oregon, reached 1855.

The Deschutes County Sheriff's Office was notified by an Alfalfa resident that his kids had come across the skull on land northeast of Johnson and Alfalfa Market roads.

The skull and other bones and fragments found in the area were sent to the state Medical Examiner's Office in Portland. Foul play was not suspected regarding the artifact, sheriff's Sgt. Gary Decker said at the time, and other bones found in the area turned out to have come from cattle, not humans.

Analysis of the remains "determined that the discovery was not associated with a crime or missing person, that they were a minimum of 100 years old and of Native American ancestry," the BLM notice stated. "No known individual was identified."

Two BLM archaeologists visited the site and conducted a systematic survey over about 10 acres around the discovery spot, but found no "archaeological materials," according to the BLM.

The Native American Graves Protection and Repatriation Act is a federal law passed in 1990, providing a process for museums and federal agencies to return certain Native American cultural items - such as human remains, or funerary or sacred objects - to lineal descendants, and culturally affiliated Indian tribes and Native Hawaiian organizations. *(source: Bend.com)*

Santee Sioux Tribes receive $750,000 grant for land purchase and programs

The Shakopee Mdewakanton Sioux Community has announced a grant to the Santee Sioux Nation of Nebraska for $750,000 for land purchase, tribal programs, and community improvement.

The grant will assist the tribal council in its efforts to improve conditions on their reservations through the provision of services. A Dakota nation, the Santee were forcibly removed from Minnesota after the Dakota Conflict of 1862 to an isolated area in northern Nebraska along the Missouri River. Health care, social services, education, employment opportunities, infrastructure, and other human services generally taken for granted are not available. The Santee have maintained close social ties to the SMSC since the late 1800s.

"You have been so generous with your support for the Santee Sioux Nation's attempt to build and rebuild its infrastructure," wrote Santee Chairman Roger Trudell. "The physical wall that was built around towns to keep out the threat of American Indians has been gone for centuries, but an invisible barrier around small town banks and the world of finance, unfortunately, remains to this day."

Townsend named to Indian Arts and Crafts Board by Dept. of Interior

The U.S. Department of the Interior Secretary Gale A. Norton has appointed Henry Townsend as a Commissioner of the Indian Arts and Crafts Board.

Townsend is a retired Administrator of Native American Affairs for PNM (Public Service Company of New Mexico). He is a Native American from San Felipe Pueblo, New Mexico. Townsend graduated from New Mexico State University with a bachelor of science in electrical engineering.

The primary mission of the IACB, the truth-in-advertising law that protects Native American artisans is to provide criminal and civil penalties for marketing products as "Indian made" when such products are not made by Indians as defined by the Act.

Townsend began work at PNM in 1976 as an electrical engineer to manage and design electric power transmission line projects. He also worked in other engineering departments while employed at PNM. Before leaving PNM, Townsend worked as a liaison to promote and develop business relationships between PNM and southwest (New Mexico, Arizona, and Colorado) Native American governments.

Townsend is involved with business issues including infrastructure development, taxes, environmental, right-of-way issues, water rights, economic development, and others that are required while working with Native American governments. He also worked with and lobbied state and federal government officials on various issues involving Native American governments.

NATIVE AMERICAN CULTURE

National Indian Museum opens in September

The staff of the National Museum of the American Indian has begun moving into its new building on the Mall in Washington D.C. And in nine months, the Smithsonian's newest outpost will open to the public, with an unmatched collection of artifacts and displays designed to set the record straight on the history and contributions of native peoples.

The move culminates a 20-year push to establish a museum on the Mall to enshrine 10,000 years of Native American life and culture as a central chapter of history, said the museum director, W. Richard West Jr.

West said the museum would be ready to open Sept. 21, with traditional Native American blessings, pageantry and a week-long "The First Americans Festival." He added that the museum has raised $95 million in private funds, more than required. Of that, $33 million came from tribes that generate substantial revenues from casinos. Federal appropriations paid for the rest of the $214 million project.

The museum, West said, represents "the long overdue and entirely appropriate recognition and affirmation of the vast cultural contributions that native peoples and communities have made and continue to make to all that we define as 'civilization.' . . . I think a case can be made that Native America, as the originating element of American heritage, should have been among the first to be acknowledged with a museum on the National Mall — and yet we arrived last."

The 250,000-square-foot building west of the Capitol and the Botanic Garden was designed to be in tune with native beliefs and culture, including an entrance that faces east, "to meet the morning sun." The five-story, somewhat-circular building is swathed in limestone from Minnesota. The stone has been treated to suggest it has been shaped by decades of wind and rain. Light spills into the interior through a series of prisms, reflecting the importance of sun and light in Indian cultures.

> When it opens, the museum will have 7,000 Native American artifacts and objects on display, some predating Columbus.

The core of the museum's collection is the 800,000 items gathered in the first half of the 20th century by George Gustav Heye. When it opens, the museum will have 7,000 objects on display, from gold figurines that predate Columbus to beadwork, baskets, blankets, garments and pottery. Tribes from the Arctic to Patagonia will be represented.

From the beginning the planners have included native officials in their decisions — more than 500 people from 300 communities. The permanent exhibitions will be divided into "Our Universes," an examination of native philosophy and cosmology; "Our Peoples," a review of central events in native history; and "Our Lives," a look at individual and tribal identities.

> "There is no treaty between the tribal nations and the U.S. government that was ever completely honored."

West said yesterday no topic "would be dodged" — from the "efforts of the federal government to eliminate native people" to questions about casinos on Indian reservations to repatriation of native artifacts. Asked whether the stories of betrayal would be represented, West said they would be but he didn't want those stories to overshadow others. "This is an aspect of our history that we must not avoid," he said. West said the exhibitions would include documents from the National Archives — even the treaties that were worth only the paper they were written on. "There is no treaty between the tribal nations and the U.S. government that was ever completely honored," he said.

But he wants the stories that aren't as well known to be appreciated and highlighted, as well, he said.

West said he expects 4 million visitors in the first year. The museum is following the example the Holocaust Memorial Museum used and is organizing an advance pass system. The passes are available on the museum's Web site, www.americanindian.si.edu or at www.tickets.com. Admission is free. *(Source: Washington Post)*

TOWNS AND TRIBES CONFERENCE

continued from page 1

Cabazon Director of Public Affairs Greg Cervantes, said the ideas gleaned from this year's conference will be poured into another one to follow later this year. "Ideally, we'd like to open a dialogue between educators, business and government so that we can truly prepare our local students to step into jobs here in the Coachella Valley," he said. "One of the concerns among businesses and for the tribe is that we continue to import the more highly educated to take local jobs rather than preparing our own younger generation."

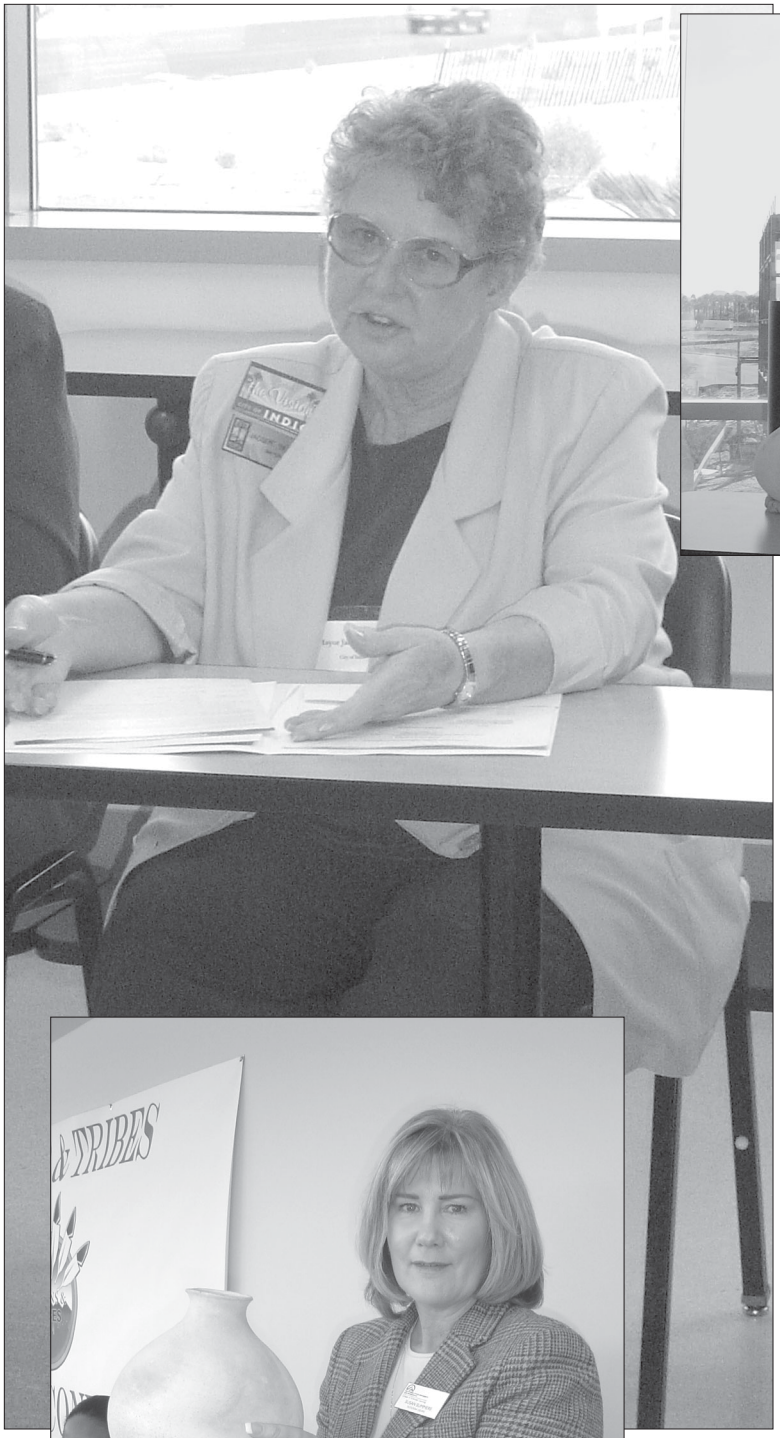
Another question the group discussed was cultural and language differences. "More than 60 percent of our student population is Latino," said Dr. David Long, a keynote speaker at the event and superintendent of the Riverside County Office of Education. "Yet our Riverside County educators are mostly white, English-speaking. We have to ask ourselves if we are truly serving our students in the best way possible and reflecting their needs." In addition, unprecedented growth has meant that the county is adding as many as 15 new schools annually. "That means we need three new classrooms every day," he said.

The conference also featured speaker Dr. Albert Karnig, president of the University of California San Bernardino, who praised the event as a starting point for progress. "We have some of the best and brightest educators right here in Riverside County," he said.

Above, an educator speaks her mind.

Above from left, Chris Sandoval of UC Riverside, Pat Cooper, of Calif. Sen. Denise Ducheny's office, and Paul Slama, of Cabazon Public Affairs.

At left, Dr. Al Karnig, president of California State San Bernardino, makes his keynote speech. Above, International Trade Specialist Cynthia Torres of the U.S. Department of Commerce.



Above from left, Cabazon Director of Public Affairs Greg Cervantes, along with La Quinta High School senior John Garcia, present the Ollas. Below, Cabazon Secretary/Treasurer Virginia Nichols takes in conferees' discussion.

Susan Summers, Interim Dean of California State University San Bernardino, was the lucky winner of a Cahuilla Olla (pot) given away by the Cabazon Band of Mission Indians. The tribe donated three Ollas as prizes.

TRIBAL TRADITIONS

Native tradition and Native healing in the sweat lodge

Native American sweat lodges can purify the body, integrate the physical and the spiritual, and reconnect with the earth.

"For a Native American, a healing is a spiritual journey," declares Lewis Mehl-Madrona, M.D., author of Coyote Medicine and a descendent of the Lakota and Cherokee tribes. "What happens to the body reflects what is happening in the mind and spirit."

The integration of the physical and the spiritual is at the heart of the tradition of sweat lodges, a Native American ceremony believed to be the most widely practiced indigenous healing ritual. "For us, it's sort of like going to church, something to practice on a regular basis," says Mehl-Madrona, research coordinator for the program of integrative medicine at the University of Arizona in Tucson. A sweat can be used as its own ceremony, to cleanse oneself and reconnect with Mother Earth, or as preparation for other important undertakings, such as the Vision Quest or the Sun Dance.

The particulars of the rituals vary from tribe to tribe and from family to family, says Mehl-Madrona. Yet the central concept is always to purify body, mind and soul through intense heat generated by pouring water over hot rocks. Some form of this ancient practice is found in cultures around the world, from the Finnish sauna to the Russian bania, and from the Jewish shvitz to the Turkish hamman.

"You're essentially generating a fever in the body," Mehl-Madrona explains. The physical benefits of this have been enumerated in study after study, he says. A body temperature of 102 to 106 degrees ("which is what we suspect is generated in a sweat lodge") creates a hostile environment for bacterial and viral infection.

Sweating flushes toxic metals, such as copper, lead and mercury, and removes excess salt, a benefit for those with mild hypertension. The heat and sweating also helps ease soreness and stiffness, and dilates capillaries, increasing blood flow to the skin.

Mehl-Madrona participates in sweat lodge ceremonies with Native American patients and others who feel they might benefit, but the physical rewards are only one small reason. A sweat lodge can't be separated from its context as a spiritual ritual or it loses its power.

"If you just want to feel better sweating, go take a sauna, but don't call it a sweat," he insists. "Healing comes on a spiritual level. We have to make ourselves available to the spiritual realm. Ceremony and ritual provide the means of making ourselves available."

Almost every aspect of a sweat lodge has a symbolic meaning, says Edward Albert, the California state commissioner for Native American lands. Lodges are usually round or oval, reflecting the shape of the womb, and the experience is likened to being reborn in healing energy. The flap or door of a lodge is generally built very low, forcing people to enter crouched or even on their knees as a show of humility and respect for the earth as a sacred, living entity.

Although construction varies, numerous tribes prefer willow, which has long been used medicinally (its bark contains salicin, the analgesic in aspirin compounds); it's known as the "tree of love" in the Seneca tradition, due to its resilience and grace. Since willow dies in the winter and comes up again in spring, it also offers a lesson hi death and rebirth.

Saplings are set up to represent four quadrants, signifying the four elements and the four directions. Originally, lodges were covered with animal skins; contemporary structures use blankets or tarpaulins. A fire pit just outside the lodge is used to heat rocks, called the Stone People, which represent one's elders. When the rocks are thoroughly heated, they are brought into the tent in a series of four rounds (or sometimes 16 or 32 rounds). Then water is poured on the stones, generating steam, which symbolizes, in part, the release of ancient knowledge.

A sweat begins in total silence—sometimes thought of as the "true voice of the Creator"—but songs, prayers, chants and heartfelt talk are

A sweat begins in total silence—sometimes thought of as the "true voice of the Creator"—but songs, prayers, chants and heartfelt talk are central to most ceremonies.

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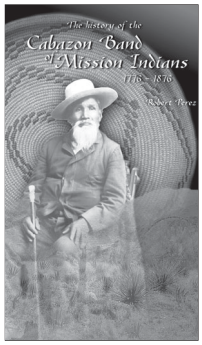
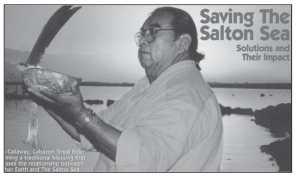


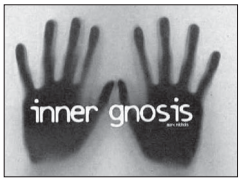
THE HISTORY OF THE CABAZON BAND OF MISSION INDIANS 1776-1867
554 - $5
Author Robert Perez (Apache) presents the first definitive history of the Cabazon Band of Mission Indians 1776-1876, a culmination of two years of research that included trips to national museums and oral interviews with tribal members. The book was designed and printed by the Cabazon's Fantasy Press Printing & Graphic Design shop on the reservation.

SAVING THE SALTON SEA – THE VIDEO
SAVING THE SALTON SEA: SOLUTIONS AND THEIR IMPACT
3012-E (English version) - $9.95
3012-S (Spanish version) - $9.95
3012-H (Hour English only) - $11.95



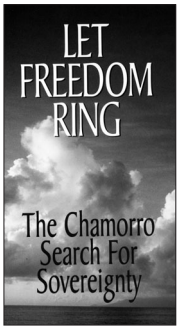
The Cabazon Band and the National Audubon Society present this documentary narrated by acclaimed actors William Devane (English version) and Tony Plana (Spanish version), which examines the facts and impacts on the Colorado River water transfers and the ongoing battle to save North America's third largest inland body of water. Running time (3012-E & 3012-S only): 28 minutes.

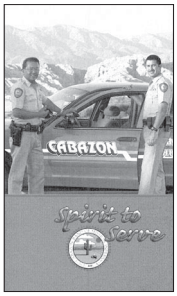
WITH LIBERTY AND JUSTICE FOR SOME
3014 - $9.95
On an Indian Reservation in Southern California the flags of two Nations fly with great pride. This video discusses Native Americans and their journey to retain their sovereign rights. Running time 30 minutes.



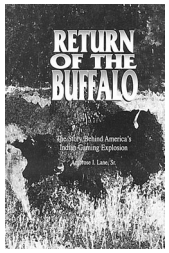
INNER GNOSIS
3016 - $14.95
Author Mark Nichols' Inner Gnosis takes an in-depth look at the spiritual and meditative lifestyle in the form of poetry.

LET FREEDOM RING: THE CHAMORRO SEARCH FOR SOVEREIGNTY
3017 - $9.95
Learn how Cabazon Tribal leaders traveled to Guam to assist the indigenous Chamorros in their search for sovereignty and self-determination. Running time 37 minutes.

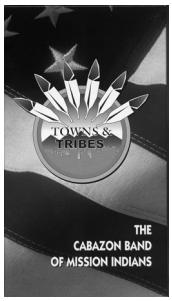




SPIRIT TO SERVE
3013 - $9.95
This video, narrated by actor Erik Estrada, shows how the Cabazon Band of Mission Indians' Police and Fire Departments serve and protect people and property, both on the reservation and in the surrounding communities. Running time: 30 minutes.

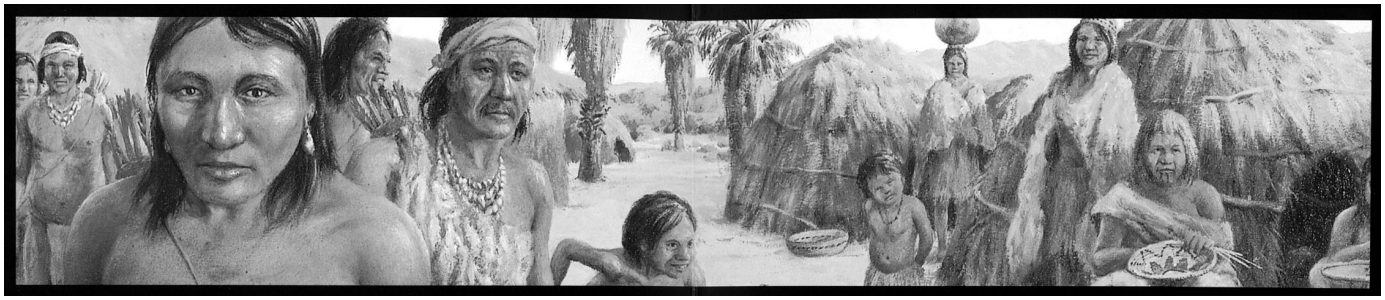


RETURN OF THE BUFFALO
555-D - $18.95
Author Ambrose I. Lane's compelling account of the Cabazon Band of Mission Indians, who took their fight to the Supreme Court of the United States and won the right to tribal government gaming for all Native Americans.



TOWNS & TRIBES
3018 - $9.95
U.S. Congressman Esteban Torres (1982-1998) takes a tour of the Cabazon Band of Mission Indians reservation near Indio, Calif. and offers a unique perspective into this sovereign Nation, their history and plans for the future. Running time 30 minutes.

DESERT CAHUILLA VILLAGE



300 years ago..... The sun rises over the village and the Desert Cahuilla Indians began another day of struggle to survive in the harsh valley---portrayed in mural form in Indio, California. Artist Don Gray of Flagstaff, Arizona, painted the original painting and produced the mural. Limited edition prints (8"x38"), numbered and signed by the artist, are available for $150.00

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DISCOVERY!

Finding homes for Native bones proves daunting

In cavernous storage rooms closed to tourists at the Smithsonian's Museum of Natural History lie the bones of about 14,700 Native Americans.

Despite hopes that they would be quickly returned to tribal lands, most are likely to stay where they are for a long time.

Laws passed in 1989 and 1990 require the Smithsonian and other museums to inventory their collections of Native American remains and return them when possible. The National Park Service is charged with overseeing the process.

Less than a fifth of the Smithsonian's original collection of 18,000 remains has been returned; 90,000 sets of remains in the nation's other museums lack sufficient documentation to ensure their return anytime soon.

Repatriating remains can take years because of scientific uncertainty about their origins, the work involved in identifying them and traditions observed by many of the 770 federally recognized tribes.

"When these laws were passed, people pushing them thought it was going to take five years to return what was collected, but they had no idea what they were asking. It's an incredibly complex task," said Thomas Killion, an anthropology professor at Wayne State University who used to head the Smithsonian repatriation office.

The Smithsonian - which has the largest single collection of bones by far - spends $1 million a year and has 15 anthropologists and researchers poring over the bones in an effort to return them to their descendants. "I think the process is going to take a very long time," said William Billeck, head of the Smithsonian's repatriation office.

The bones at the Smithsonian and other museums were unearthed over the years by archaeologists, private collectors, government expeditions, construction workers and farmers. During the 1800s, for example, Army physicians were under orders to ship east for study any Native American skulls they found.

In Maryland, 131 sets of remains stored at the Jefferson

Patterson Park and Museum in St. Leonard are exempt from the federal return law because they can't be traced to any federally recognized tribe, said Richard B. Hughes, chief of the state Office of Archeology.

Many tribal officials say they understand why repatriation takes so long. But they're still angry that the bones were dug up and stored in the first place.

"They should have just been left where they were. It's very dehumanizing," said Francis Morris, the Pawnee tribe's repatriation coordinator.

Museums receiving federal funds must repatriate remains identifiable by tribe. But once that happens, they're not required to report actual returns to the National Park Service. "It's very difficult to quantify how the process is going," said Paula Molloy, who supervises the park service program.

The 380 museums, historical societies and federal agencies covered by the repatriation law have 27,312 sets of remains available for repatriation. But 90,833 more remain unidentified because of poor documentation.

"For some, there's no geographic record of where they were found at all," Molloy said. They might never be returned.

Confirming the tribal affiliation of a set of bones is a painstaking process.

First, researchers inspect any written records accompanying the remains - often notes from archaeologists or Army officers, Billeck said. If those are too vague, scientists turn to old maps, letters and colonial records. "The remains can be straightforward, or next to impossible to identify," he said.

"There's no way of knowing what you have until you get into working with it."

The Smithsonian gets two or three formal repatriation requests from tribes annually, and each takes two to three years to complete, said Billeck.

But the Smithsonian can move quickly on high-profile requests. Consider the case of Ishi, a California native known as the last "wild Indian," who died in 1916. When a researcher discovered Ishi's brain at the Smithsonian in 1999, the story attracted national press, and officials demanded its return to California soil.

"We were getting letters from politicians, people like [California Lt. Gov.] Cruz Bustamante and Senator [Dianne] Feinstein. It was given a top priority," said Killion, who worked on the Ishi repatriation.

It took only a month for the Smithsonian to recommend that Ishi's brain be returned, Killion said. But

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Talking Stick profile

by Kory Hartin

The Talking Stick will be exploring a wide range of topics in its February shows, highlighting local issues such as the Salton Sea, and, national problems, like elder abuse.

Wrapping up January, we had several outstanding programs dealing with local issues. Rick Alvarez with the Coachella Valley Unified School District Office was

Rick Alvarez of the Expressway 86 Task Force.

a guest who spoke about the "Expressway 86 Task Force." Many local residents know Alvarez from his position with Coachella Valley High School, but he also sits on the task force that is helping bring attention to the deadly effects of driving on State Highway 86, locally infamous as the Killer Highway. This program will air again on Time Warner channel 20 in the month of February, so those of you who missed it can watch.

One of the shows in February we'll be tackling — which is an important subject here in the Coachella Valley with our retirement population — is "Elder Abuse". Mark Morrow from the Walter Clark Legal Group will be on the show to educate us on the astounding figures of elder abuse. Did you know there are some 550,000 cases of elder abuse reported annually in the United States? Did you know that 80 percent of elder abuse goes unreported? This is an issue that you need to learn more about.

One of Mark Nichols' passions is The Salton Sea. So we've invited Tom Kirk from The Salton Sea Authority back to give us an update on the restoration plans for the sea, and what still lays ahead for its future. If you don't know about the issues surrounding the sea, tune in for an updated education about how the sea affects you.

Native American culture is also another passion on The Talking Stick. We have an acclaimed anthropologist Dr. Lowell Bean on the program. With his expansive knowledge of Native peoples, he'll bring to us wealth of information. Thanks to Judy Stapp at the Cabazon Cultural Museum for her help in bringing Dr. Bean on the show.

And last, but not least it is time again for The Riverside County and National Date Festival. We'll be speaking with the marketing representative Kimberly Freedman, and also Queen Scheherazade, Brooke Akers of Desert Hot Springs. See what's new at the Date Festival this year!

The Talking Stick can be seen nightly at 7 p.m. on PAX-TV channel 14, with a sneak-peek at 1 p.m. Rebroadcasts of the show can be seen on Time Warner Cable channel 20 at 8 p.m. and 8:30 p.m.

We'd always like to hear from you if you have show ideas, or have a question about the show. Email us at info@talkingstick.tv Or call me, Kory Hartin, at extension 3102.

Appearing in February from the "Youth In Government" YMCA program, from left, Steve Preston, Program Director Dallas Williams, and Katie Martinez.

At left, attendees checked in with California Nations Indian Gaming Association representatives. Below, the vendors gathered their displays in the Palm Springs Convention Center.

Western Indian Gaming Conference assembles in Palm Springs

Tribal leaders, supporters, vendors and more were on hand for three days of meetings and fun in January as the Western Indian Gaming Conference in Palm Springs. The conference gave participants the chance to discuss the leading edge issues for tribes, both gaming and non-gaming acorss the country.

Above, Cabazon's Brenda Soulliere and daughter Tawny Montez visit the convention vendor displays. At left, the former "Jethro Bodine" of the classic '60s TV show, Beverly Hillbillies, visits with fans at Fantasy Springs Casino while in town for the conference.

The Cabazon Circle

is published monthly by the Cabazon Band of Mission Indians, Indio, California.

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The Cabazon Circle is a newsletter to inform Tribal Members, employees and friends of the current events concerning the Band and the greater interests which bind all Native peoples. If you would appreciate receiving a monthly newsletter, let us know so that we can put you on our mailing list.

Please visit our Web Site at http://www.cabazonindians-nsn.gov

The Cabazon Circle is printed by Coachella Valley Printing Group of Indio, Calif., a business interest of the Cabazon Band of Mission Indians.

BONES

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negotiations with the California tribes that had jurisdiction over his burial site, north of Sacramento near Mount Lassen, took more than a year. Such haste is a rarity.

"For the most part, there's no one with a lot of political clout pushing things along," said Russel Thornton, a UCLA anthropologist and former chairman of a Smithsonian committee that reviews tribal claims.

Some tribal leaders credit the Smithsonian with working closely with them. "I'd say they handled things extremely well," said Julie Olds, cultural preservation officer of the Miami Tribe of Oklahoma. Her tribe had a set of remains returned last November, about 18 months after filing a request.

Experts also say the slow pace is not the Smithsonian's fault. Many Native groups don't want the remains. Others have to plan ceremonies and burials.

"It takes time and money to do this. You have to have burial grounds and air fare and shipping costs," said Morris.

The deeply spiritual Navajo, the largest tribe in the United States, traditionally avoid contact with the dead and don't want their remains back. Nor do the Zuni, another Southwestern tribe, who believe remains are desecrated once they've been dug up.

For others, repatriation requires unaccustomed preparation. "There isn't a reburial ceremony for our tribe. This is a modern situation and we never had to rebury anyone before," said the Miamis' Olds.

There also are disputes. The Pawnee found themselves in a two-year quarrel with the Smithsonian when they filed a 1995 claim on 53 sets of remains and 178 funerary objects dating to about 1000.

The artifacts were unearthed in the 1930s on a farm near St. Joseph, Mo., an area that over centuries was home to several tribes, including the Iowa, the Kaw and the Ponca. Eventually, the Pawnee agreed to share the remains with the other tribes and they were reburied in 1997, near where they were found.

Billeck said the Smithsonian has remains that date back as far as 6,000 years. Although it's difficult to link bones that are more than 1,000 years old, there's no specific cutoff point for remains to be eligible for repatriation. "It's decided on a case-by-case basis," Billeck said.

Some researchers argue that wholesale repatriation is a mistake. "The risk is that a source of scientific inquiry is going to be lost," said Christopher Ruff, an anatomy professor at the Johns Hopkins Medical School.

Ruff used the Harvard University Peabody Museum's Pecos Collection, a set of 2,000 remains unearthed in New Mexico beginning in 1915, in studies that compared their skeletons with modern cadavers. Eventually, he was able to show that exercise and an active life stem the effects of osteoporosis. The collection was later returned to the Pueblo tribes and reburied.

"If what you have is, literally, cemetery remains that were somebody's great-grandfather, they should be returned," Ruff said. "But if they're an ancient people that can't be traced to anyone, they should be treated with respect but allowed to be studied."

Morris countered that it's important that Native American remains be returned, no matter how old they are.

"We think the remains of these folks should be taken off the shelves where they don't belong. We believe they all have the right to be reburied and to go back to the earth, where we all came from," he said. *(Source: The Baltimore Sun)*

TRIBAL TRADITIONS: THE SWEATLODGE

continued from page 12

central to most ceremonies. Sweats can last for days at a time in traditional settings, but for the newly initiated a two-hour series of rounds provides a complete experience.

Though generally considered safe, says Mehl-Madrona, the excessive sweating produced in a lodge isn't for everyone, because it can adversely interact with medication or exacerbate certain conditions. Pregnant women, people with heart disease, and anyone taking benzodiazepines (Xanax, Valium) should check with their physicians before participating in a sweat lodge ceremony. Others who should proceed with caution are very overweight and very underweight people, who have all equally difficult time regulating body temperature and are more likely to faint in excessive heat. And those who suffer from claustrophobia and post traumatic stress disorders can have their conditions triggered by the dark, closed space of a lodge.

Tom Utterhack, a laboratory technician in Yakima, Wash., considers himself a man of science, but when he stepped into a sweat lodge he found something profound in the pitch blackness; the smell of earth; the fierce, moist heat penetrating his skin; and the honest words spoken by the participants, followed by intense silence.

"It was all very meaningful to me," Utterhack recalls. "For some time, I had been looking for ways to explore spirituality, but I couldn't relate to conventional Western religions. The sweat lodge seemed to allow for a direct experience of our human spirit. Afterward, I felt a stronger sense of confidence in my life."

Explaining that kind of impact has as much to do with the participant as it does with the event, offers Peter Blum, sweat lodge facilitator at the New Age Health Spa, nestled in New York's Catskills Mountains. "Deep healing happens when a person is ready to be healed. Whatever words you decide to use for spirit—the Native Americans call it the Great Mystery—the lodge setting certainly facilitates that. It's a ceremony that resonates with something in a person's psyche."

Blum observes that modern society divorces us from any daily contact with nature, and that even human interactions are becoming ever more remote, more virtual. "People are so out of touch that when they come and just sit together in a community among the ancient elements the dirt, the fire, the wood, the air—that in itself is very healing."

For Utterback, the encounter was so compelling that he braved the hostility outsiders can face when they intrude upon Native American ceremonies. A Yakima tribal elder allowed him to observe and learn the tradition over a period of eight months. "We never think of how we got here, the continuity that makes our lives possible," says Utterback. "A quote I'd heard long ago suddenly made sense to me: 'I am the reason that my ancestors existed for thousands of years.' Just the act of giving thanks for your life and for other people—that expression of gratitude is not something we take time for every day. When I did, I started to feel connected to everything around me."

The sweat lodge is a place of magic and visions, but it is also physically taxing. Drink plenty of water on the day of a sweat. Eat lightly. Wear loose, lightweight clothing.

At some sweat lodges sage and cedar are thought to purify the space (and the participants), while tobacco leaves bless the earth. "Because it's plentiful around here, I sometimes use eucalyptus too," says Edward Albert, whose backyard sweat lodge is a place for family to gather. "That's good for a cold!" *(Source: Natural Health)*

A Play by Joseph A. Dandurand (Kwantlen First Nation)

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CABAZON TRIBAL PROFILE

Leslie Lohse

Background: At the 60th Annual National Congress of American Indians Conference, Leslie Lohse was honored by being elected by those California Tribes in attendance to represent the Pacific Region as the Area Vice-President.

Tribal experience: Her small tribe has come a long way in the last nine years, as evidenced by the listing of its history below. "I have been fortunate to be a part of this growth from the beginning and look forward to helping to provide for our tribe's future," she says.

"As tribal leaders, we are given the honor and changed with the responsibility to promote the health education, security and general welfare of our tribes. But, we always need to recognize that we represent ALL tribal people when we are in leadership positions. Therefore, I have always tried to act not only on my tribe's behalf but on behalf of all tribes. And that is what I intend to do during my term as Area Vice-President."

1994: Paskenta Band of Nomlaki Indians of California received federal re-recognition in November.

1998: Adopted tribal constitution in April 1998; established membership at 235; was elected and continue to serve as tribal council treasurer.

1999: Elected as Central California Policy Committee Area Representative; tribe signed the California tribal gaming compact.

2000: Elected and continue to serve as Central California Policy Committee Area Representative; served as policy committee chairperson; served on the Bureau of Indian Affairs National Budget Committee; tribe took nearly 2,00 acres into trust in Tehama County, 120 miles north of Sacramento.

2001: Appointed to and continue to serve on the Cal Fed Bay/Delta Advisory Committee; served as co-chair Environmental Justice Sub-Committee.

2002: Served as Central California Policy Committee Vice-Chairperson through 2003; tribe opened gaming facility (Rolling Hills Casino) along Interstate 5 at the end of July.

2003: Served as Co-Chair of the California Nations Indian Gaming Association public relations subcommittee.

CAHUILLA CORNER

did you know?

Ancient religious leaders explained the story of the beginning of the earth and the Cahuilla people which was then passed down from generation to generation.

The Cahuilla did not have a system of writing so they transmitted history orally. The children heard historical, religious and other stories so often that they learned them well and told them to their children.

Thus, even without a written record, Cahuilla accounts of the earliest times have come down to us today.

Doo wap...

*The Tokens, famous for **"The Lion Sleeps Tonight,"** sidle up with Cabazon First Vice Chairman Charles Welmas, center, in the sunglasses. Below, the band takes to the stage at Fantasy Springs Casino.*

...to Latino laugh

*The **Latinologues** ensemble comedy team for Sandi C. Shore's Fantasy Island visited the reservation in January. From left, Monica Cruz, Paul Saucido, Tricia Cruz, Rene Lavan.*

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